Volume IV Chicago, Ill., February, 1928 Number 11

The Liberal

The Lamp of Life

Always we are following a light,
Always the light recedes; with groping hands
We stretch toward this glory, while the lands
We journey through are hidden from our sight
Dim and mysterious, folded deep in night,
We care not, all our utmost need demands
Is but the light, the light! So still it stands
Surely our own if we exert our might.
Fool! Never can'st thou grasp this fleeting gleam
Its glowing flame would die if it were caught,
Its value is that it doth always seem
But just a little farther on. Distraught,
But lighted ever onward, we are brought
Upon our way unknowing, in a dream.

—Amy Lowell.

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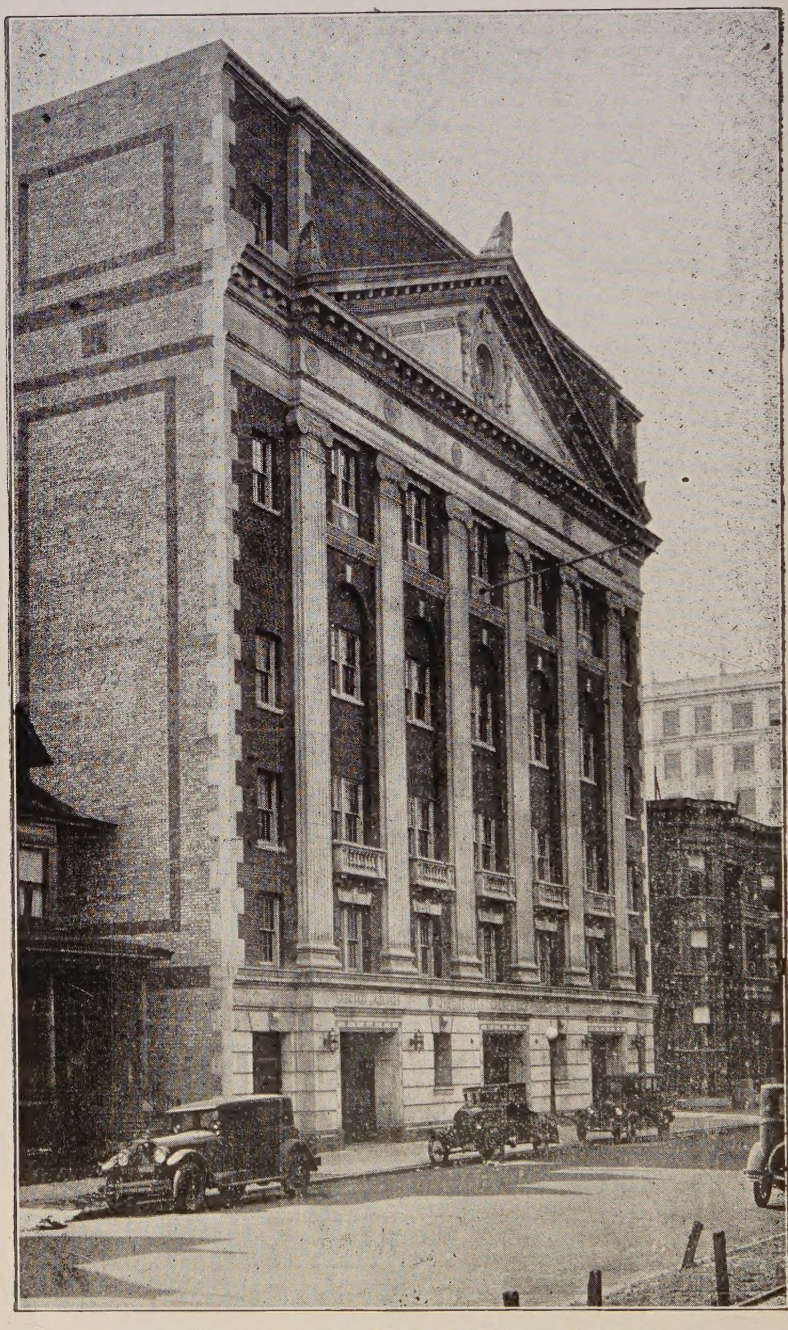

THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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Volume IV Chicago, Ill., February, 1928 Number 11

"A TRIBUTE TO ABRAHAM LINCOLN"

A Sermon Delivered by Dr. Bradley, Sunday, Feb. 12, 1928

Stenographically Reported

Prayer By Dr. Bradley

Everlasting life and never failing love, for the beauty of the morning our hearts are grateful, for the depth of the blue in the sky, for the radiance and the glory in the sunlight, for the smiling faces of little children that we passed along the street this morning, for all this portending and indicating glory of another awakening, for the prophesy of spring our hearts leap with joy: and we are glad that in the glory of a morning like this we can honor ourselves by honoring again the imperishable and deepening memory of one who always walked with light upon his face even when darkness and shadows were in his heart.

And so across the years this morning we would catch the glow of the light in his face, that light which was always at enmity with darkness, that light which was always persistently and eternally revealing the beauty of tone and color as it played upon the ramifications of his soul.

And so today in the midst of all the hysteria of the present, in the midst of all the moral collapse of the contemporary — so frequently seen in the midst of the trembling oscillating uncertainty of nations as they face their destiny—in the midst of all the political ramifications of men, in the midst of all the anxieties of life, we would see Lincoln this morning with that quiet strength, that granite heart, that nobility of the permanent to sway our judgments and determine our loyalty, in an age like this we would see Lincoln, and may something of that strength, something of that beauty, something of that nobility, something of that undeniable charm that lures all the world to his feet be still felt in the leadership of contemporary life that we might build for ourselves and for the world a civilization that shall be impervious and impregnable to any storms of selfishness and ambitions of greed.

Lovingly, tenderly, quietly, reverently on this day we honor as best we can the noblest, the finest, the most gracious soul that has ever lived!

"Abraham Lincoln"

For the sixteenth time I stand in the pulpit of this church with an effort and an attempt to pay homage to the life and the character and the contribution which Abraham Lincoln has made to this country and to the world. And yet, notwithstanding that it has been my theme on the Sunday nearest his birthday for these sixteen years, there remains so much more to be said than what has accumulated in all the years that has been said about Lincoln that one need never despair of impoverishing or bringing paucity to his subject. And this morning when I was contemplating just what would

be the approach that I should most desire to make in this annual tribute to Lincoln I wondered what would be of most significance and of most abiding worth in the time that one can speak upon so exhaustless a theme. This much we are certain, aren't we, that with the passing of the years the brilliancy of Lincoln increases! There is that strange evolving. With mediocrity and with talent the passing of the years mean obscurity, they mean forgetfulness; but not so with men whose range is as limitless as Lincoln's, and whose cosmic relationship is so thoroughly and definitely established.

To the biographer Lincoln will always constitute, it seems to me, the great challenge of biography. There seems to be no place really where one can begin by the standards which pertain to the analysis of most men; Abraham Lincoln simply doesn't fit; by all the rules and regulations of analytical or synthetical treatment of individuality Abraham Lincoln doesn't fit; by any of the standards which we would take to determine lesser lights the captivating and devastating brilliancy of Lincoln would eliminate them as the sunlight in the day time puts out the stars. The stars are shining as brilliantly in the day time as in the night time. There are stars yonder in the blue. You don't see them today for the sun put them out. There have been a few men like that in the history of the world, probably not over twelve. But in all the development of civilization there have been a few men with the magnitude of the sun, and it is to the everlasting credit of the American people that one of these should shine with increased luster as the years come and go. It is one of the marvels to me, this strange influence which is crystallized and made concrete when we think of Abraham Lincoln. And to those of this generation and of the preceding generation who did not have the privilege of living in that era which was most sharply identified with the contribution which Lincoln made, I know that there are certain critics and there are certain people whose attitude today in the realm of biography seems to be the effort to preserve the bad and to forget the good; it is a new day in biographical treatment that is evidenced by Rupert Hughes' "Life of Washington."; it is evidenced by Paxton Hibben's "Life of Henry Ward Beecher." There seems to be a tendency in modern biography to go over a person's whole life with a fine tooth comb and then attempt to make as the only permanent contribution which they made to life the stuff that is found in the blades of the fine tooth comb.

Now I do not accept the mere idealization of a character as being the composite picture of the character, but it is an interesting thing about men of a diamond quality, it is an interesting thing—one of the most interesting things about it, that though they may evidence certain tendencies that are tremendously human, as we speak of them, it is so obviously over-balanced by the predominant capacity to promulgate and recognize the good in life that no biographer, no matter how much of an offensive specimen he has can drag out of the life enough stench that will defeat the best of the life that was given to civilization. From the standpoint of the student I am quite aware that we must know all; and I am quite aware that it is the business of the biographer to tell all, but there is a difference in the telling. I can always tell when someone mouths the choice bits of slander or the unlovely morsels of gossip out of their unhealthy hearts; I can always tell by the manner in which it is said the venom that is in it, the poison that is there. And it is an observation which is unquestionably true that gossips never talk except to willing ears.

And when we hear, as we have heard, the character of Abraham Lincoln maligned, and when certain biographers have attempted, as you and I know they have, to besmirch his character, we who are really trying to determine values and who are anxious to know where to place the emphasis on things, are not swayed and we are not moved.

Abraham Lincoln was neither a clown, nor was he a god; and some approaches to him have made him a clown and some approaches have made him a god. But for himself and for every expression of his character did he ever evidence that he belonged exclusively to either group?

The glory of Abraham Lincoln to me these days is to be found in the virility of his moral character, the unimpeachable integrity which was inseparably a part of his whole expression. And when we seek for the source of that we go back to uncontaminated sources—uncontaminated sources. Mr. Walt. Lippman, one of the most brilliant editorial writers said in a book which he published—(a book he published before he was thirty—a book which I think was called the "State's Diplomacy,") that the chief dangers of any democracy, are to keep the sources of information unpolluted. The chief dangers of any democracy are to keep the sources of information unpolluted. That was a crystallization of a truth essential to good government which Abraham Lincoln thoroughly understood and practiced.

Abraham Lincoln's quality for versatility moulded a character which will become more valuable as civilization progresses that may at times evidence the fact that it is not so keenly distinctive of moral value. That shall be the contribution of Lincoln. And Lincoln's sources of information were unpolluted. It came out of an unpolluted blood stream to begin. The forefathers of Virginia who left Virginia to go to Kentucky in the onward westward march of the building of a new empire; a little earth covered room in a low ceilinged log-cabin with an open fire, Abraham Lincoln could not help but be unpolluted. The earth had gone into the making of his body; fire, an open fire! Some day civilization will begin to understand what it owes to the elemental; some day we will see after this flabbiness and softness of our creed of comfort has taken us all and turned us into puff-balls. That is our god today, the god of comfort. We must be comfortable. And if you want to see an individual in the glory of exercising their rights, make them uncomfortable; do something that infringes upon the territory of their rights, push against them in an elevator, hug the road, do something and you will see the gospel of the creed of comfort.

And civilization is ripening into a state of veneer, a state of veneer which because of the environmental influences of ease and comfort is going to devitalize our whole moral personalities. We have gotten so now we cannot even go out-of-doors, to play in the recreations of the out-of-doors without being "comfortable" with the standard of our civilization. Why people go out-of-doors and they take along mattresses you blow up with air! They take along every thing, including the kitchen stove. They must be comfortable. And how irritated and dejected and spoiled we are if we have to resort to the primitive.

Well, my friends, every observer of civilization will tell you this. Read Spengler's "Decline of Western Civilization." Read it! Recently translated into the English language for the first time. Read it and see what this creed of comfort is doing to us. The automobile is helping it faster than anything I know. I know men that are going around here full of aches and pains and wonder what is the matter with them. Can't sleep. Can't eat.

That is a fine position to be in for a man these days. You want to go two blocks with them, they say "Oh, wait, we will jump right into the car. We will get right into the car." When the best medicine which will practically cure any disease is walking. Systematic walking. And yet we have got to the place in our civilization where we must be comfortable, together with the fact that we are idolators at the altar of speed. Well, that is going to do something to our moral personality in the next one hundred years. I am not so sure but that it is going to do it so seriously that one of the greatest religious movements that now exists in modern days is the movement of the conservation of the out-of-doors, for with that movement will come the possibility of training again elemental men and women. If we let the out-of-doors in America slip out of our hands into commercial and industrial interests of contemporary life, there will be no place to restore the bloodstream and the clear eyes of America!

The thing that Abraham Lincoln contributed to this whole picture was that virility and that structure of character that had in it the fire, that had in it the earth; washed by the rains; sleeping on straw in the corner of a room. His mother gave him birth on a bed of straw. And the world adores him today. And the uncontaminated source of that quality which later determined the magnitude of his character was to be found in his elementalism, and it assisted him in his whole cultural and mental equipment. The first book that ever came into his possession was a copy of the Indiana Statutes. In that book he found the constitution of the United States and the ordinance of 1787, and that together with old pastor Weedon's Life of Washington, and King James' version of The Bible: all of them pure sources of Anglo-Saxon exactitude in intellectual processes. One of the famous documents in American political science is the ordinance of 1787. How many of you young people have ever sat down and read it? And that later capacity of Abraham Lincoln, developing that nicety and distinction in his choice of words which has made forever a classic almost every official utterance and document that is the product of his voice and his pen. Not one word of foreign language did he know; not one phrase of German or French or Latin or Greek did he ever use. And even in some of his legal work in this very state of Illinois, the Latin phrases that are a part of the legal lore irritated him so that he put them always in English in court practice. It was almost impossible to get the words "caveat emptor" or "ex post facto" out of the lips of Abraham Lincoln.

What was it? Fire, earth, air, elementalism!

Why, one of the finest poetical expressions and esthetic influences that make for strength and beauty has been robbed out of our contemporary home-building, certainly in our great metropolitan centers, because of the impossibility to have an open fire. We have these imitations and sickening suggestions when you press a button and a lot of light flows out, or we have those other things when you burn gas. Who wants electricity or gas? Wood, that is the thing. Wood. It is one of the things that is doing something to the life of our young people today that they are being robbed of this primitive elementalism that makes for characters.

Great big hotels can have big open fire places, but the trouble with that is after people are ready to live in hotels it is too late to do much with them. They have open fire places here and open fire places there, but they come too late. The kind of an open fire place that writes its influence into the life of a people

is the kind where a bare-foot lad with only two garments, some jeans and an old shirt can sit down with a shovel that he worked with all day and polish it off and then with a piece of charcoal use it for a slate. That is the kind of a fireplace I mean. The kind of primitiveness and elementalism that goes into a standard later on in life.

And when Abraham Lincoln was able to command that quiet sane perspective that was with him all through the years in the midst of turmoil and in the darkest hours and the saddest moments of his life, what did he do? There were times in Washington from 1860 on when the only man who kept his head was Abraham Lincoln. Thereby verifying for me what is a favorite deduction and what I have never heard anybody else say because I suppose they all think it is a fallacy, but my point is in character formation that it is not what we do every day that makes us what we are. My point is that character is determined by what you are under pressure of emergency. Most of you people look very respectable here this morning. You look very nice. It is a wonderful great big audience, and you react very favorably and comfortably to me. I should say that most of you, in fact all of you are wonderful people, judging from the respectability of the moment. And if we were to strike an average, perhaps an average would establish that. That is not you! Sitting in this auditorium this morning listening to me, that is not you. No. I cannot read your character here. And you cannot read mine. I cannot know you for your worth here; I have got to see you in an emergency. Let me see you how you act when the house that you have built falls in ruins at your feet, and I will show you what kind of a man you are. Let me see you in an emergency with the pressure pushing, pushing, pushing against you, and then I will tell you what you are.

Abraham Lincoln realized that, and that is the reason why he never failed in an emergency. Never once failed.

You remember when he was running for Congress against the Reverend Peter Cartwright.

The last place in the world where a preacher ought to go, both for the good of Congress and for the minister. Well, he ran for Congress against Peter Cartwright. And Peter was holding Evangelists' meetings in the community at the time of the campaign. And Peter Cartwright in the midst of a sermon one night saw Lincoln come in. Wouldn't you have liked to have seen Lincoln? When I read these things about these people that have seen Lincoln—I wonder if there is anybody here this morning that has seen Lincoln? Raise your hands. Well, that is wonderful. My friend Rolland Organ and Mr. Brand and Mrs. Reynold's father have seen Lincoln!

I would like to have seen Lincoln!

Peter Cartwright was preaching, and I suppose he was preaching in due Cartwright style; I suppose he was preaching with a good deal of hell and fire. Religion had a great deal of it those days!

(That is another evidence of our comfort too. We have taken the hell out of our religion.)

You will have to forgive me for that. That came before I knew.

And Peter was giving it to them pretty heavy on hell. And we are told authentically that in the midst of one of these sermons Mr. Lincoln came in and sat down in the back. And Peter started in "And my friend, Abraham Lincoln, great splendid man that he is, realizing that he will not join any church and get under the blood and be saved of his sins, I would like to ask where Mr. Lincoln thinks he is going?" And Mr. Lincoln arose, stretched out his long legs, looked over the audience, and said "Brother Cartwright, I am going to Congress."

And the best part of it is he did!

Well, it is qualities like that that endeared us to this primitive soul.

Lincoln sort of had it in for preachers. Not real bad, but I remember reading once where a delegation went to the White House at Washington to see him. A delegation of preachers organized for the purpose of interfering with somebody else's business. And they had a great group and a great furor in Washington, and all the preachers in the community called on Mr. Lincoln. And the one thing about Lincoln that endeared us all to him was that he was just the same after he was president of the United States as he was before. And this is always a mark of greatness. Whenever people get puffed up over advancement make up your mind they are little people; whenever people feel that they are high and mighty because they are high and lofty they are little! There is nothing big about them. It is always much easier to see the president of the worth-while institution than it is the fourth vice-president. That's the reason he is fourth vice-president. Whenever I run up against these popinjays who are just about to burst with their importance—oh, I could be arrested if I said what I thought!

So, the bigger a man is the simpler he is, the more gracious he is. And Abraham Lincoln was just the same.

Do you know what he told his old friend Bill Herndon when they were practicing law in Springfield sixty-five years ago—(119 years ago today it was that Abraham Lincoln was born. 119 years ago!) Oh, you can be democratic without being common. Our standard frequently confuses being common and democratic. A man is not always democratic when he is said to be a good fellow; he may be just common! There is a big difference between being democratic and just being plain common. Abraham Lincoln was never common. He was always an aristocrat of the true quality, but he never ceased being democratic.

When he was sitting down in the office of the Springfield Journal the night they nominated him president here in Chicago and the news was flashed down to the Springfield Journal that he had been nominated, what did he do? Well, the first thing he did—because of the kinship that always exists between great genius and big soulfolks, there were tears, in his eyes—he stood up and said "Well, gentlemen, there is a little woman down the street that would be interested in this news," and he went home. And when he was in Washington he never lost that true aristocracy of the real democrat. He never lost it.

What is the test? What is the test of culture? What is the test of real aristocracy? What is the test? When I see common-ness riding in high places and see the way it sometimes affects them and how they treat people, then I see commonness .

What is the difference between commonness and true aristocracy and democracy? What is the test? The test of true culture and true democracy is to be found in the way you treat your inferiors. Let me see you and your treatment of your inferiors socially, racially, or any other way, and I will tell you much about you! That is the difference between being common and being democratic.

Lincoln never was common.

Well, these preachers all went down to see him. And, of course, they had something on their minds that was wrong! Something had to be made right, usually by legislation. So they went in to see Mr. Lincoln and they presented the matter to Mr. Lincoln; most vociferously and vehemently did they present the matter to Mr. Lincoln. Mr. Lincoln heard them, and then he said—(He must have had a great smile! Certainly such an understanding heart must have had a

great smile, when what was in the heart went as far as the face.) He just looked at them and he said: "Gentlemen, out in Illinois where I live I was going down the street one day and I came to an alley and a little colored boy, barefooted, was playing in the mud, and he was making a mudhouse, and I said to this little boy, I said "Sonny, what are you making there?" He said "Please I'se makin' a church." "A church?" "Yes sur, I'se makin' a church. I'se gettin a roof, I'se got winders, and I'se got the do', I'se got the steeple an' I'se got everything." Mr. Lincoln said "But you haven't got any preacher?" "Oh, no sir-ree, I'se hasn't got mud left enuf to make a preacher."

And by the time the story was over, can't you see what Lincoln had done? The matter was settled.

And you remember when he said to Bill Herndon when he left that night for Washington, when he came down that afternoon to say good-bye to his old office—(I sat the other day in Springfield in the chair and at that desk. What a glorious thing it is that our State and that our people are preserving some of these things of our really Great!) —and he looked at the sign and said "You see that sign up there. That says 'Lincoln and Herndon.'" Bill said "Yes, I will have it taken down tomorrow, Abe." Lincoln said "Oh, no, you won't. No, sir. When I come back from Washington, Bill, we are going to practice law again together in this little office just as though nothing ever happened to me." He never came back. But that was true greatness!

Let me see men that are not spoiled with power, and I will show you always a big man. That is the test of bigness. It is the true test of greatness.

You remember that time when Lincoln was in those hectic sorrowful days of the war when one of the generals said to Mr. Lincoln, "Please, please, with all this pardon business you are upsetting the morale of the whole United States army." And you remember just when he received that message a frantic mother came rushing in—somehow she was rushed to Lincoln. And this mother was dusty and travel-stained, and great red blotches on her cheeks where lingering hot tears had burnt their way in. She said "Oh, Mr. President, my boy is about to be shot in the morning for desertion." And Lincoln said "What are the facts, madam?" "Oh, his army, his regiment was near the old home, Mr. Lincoln, and he ran over at night to see me. And when he came I made him a good supper, and, Mr. Lincoln, he went to sleep at the table, and my boy, all travel-stained and sleepy, I could not wake him up, Mr. Lincoln, I did not want to disturb him. I wanted him to rest and he slept. And when he went back in a few hours it was over. He is charged with desertion, and they are going to shoot him, Mr. Lincoln." And Mr. Lincoln said "Where is your boy?" And they could not find him. They could not find the court marshall. And right in the presence of these things when they were crying "You must stop this, Mr. Lincoln; you are breaking up the morale of the army," Mr. Lincoln said "Stewart, come here." Mr. Stewart came in. And he said "Here is an order. There shall be no more executions in the United States army until further orders from me." and signed "A. Lincoln." And he said to the mother "Go down now and we will find your boy and we will save his life."

Well, that was Abe Lincoln. That was this man that the world honors today.

What was his greatness?

My dear friends, the more I think of Lincoln the more I think it is not what Lincoln did. I am weary of hearing the homage paid him for what he did, saying what Lincoln did. It was not so much what Lincoln did;

it was what Lincoln was that mattered. It was not so much that Abraham Lincoln did this and did that and did the other in government, in politics. It was not that. It was what Abraham Lincoln was. What he was as a man, inside of him. That is his virtue. Just as it is with people. How often do we overestimate what people do. And they always talk about what they do. I would rather have people who did not do so much but who were a little more! We have a world of doers. It is what we do. We do! We do! It is not what we do; it is what we are!

And when the storm broke and villification bore against him and Tom Nash drew ugly cartoons of him and Horace Greeley called him a scape goat and other worse names — when the storm broke there stood the son of Illinois, the son of Indiana and of Kentucky in his blood and veins, and when the whole thing trembled there he stood. There it was not what Lincoln did; it was what he was then. We all lean on him!

And then one night the blow came to the pillar and for two days he lay in state here in our own city, and the whole world was shocked, but that pillar did not die; it lived, holding up the rafters, steel re-constructed from its temporary fall by the hearts and the hands of the millions who love him, the man whose religion, when his wife was asked, "What is Mr. Lincoln's religion?" Mrs. Lincoln replied, "Oh, his religion? Why, it is a kind of poetry."

And when he died, almost the last, those words:

"I want it said of me after I am gone that I always plucked a thistle and planted a flower where I thought a flower would grow."

Oh, you thistle seekers, you world who delight in hurting, you who love to tear apart, you world who love thistles: Good God, men and women, let us pluck thistles **out** and **plant a flower!**

Hark, the message has come from Richmond.

Listen, it is evening in Washington. The bands are coming up Pennsylvania Avenue. All the city is in festive colors and the shouts of gladdened hearts everywhere. The door of the White House opens and out steps Abraham Lincoln. They have just had a message that Lee has surrendered to Grant at Appomattox, and all Washington is in a frenzy of celebration.

Listen now to the band.

Why, they are playing "Columbia the Gem of the Ocean."

And listen! Why, there is the "Star Spangled Banner" they have played.

And the President stands— (This is a true story.) The President stands, six feet four he was. Six feet four! And he stands at the portico, and he raises that great right arm, and he shouts "Mr. Bandmaster, Mr. Bandmaster, won't you please play Dixie. That is ours too."

That is Abraham Lincoln!

PLUTARCH'S LIBERALISM

And so, methinks, they wrong God less
Who doubt or disbelief confess
Than they who worse of God believe
Than of a man they could conceive,
And every vice to Him assign
To prove Him fickle, false, malign;
As I would rather men should say
"There is no Plutarch" than that they
Should speak of Plutarch as so mean,
So full of petty spite and spleen,
That, if you vexed him in the least,
Into your crops he'd turn his beast.

—Plutarch.

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Mrs. Thos. Harrison, Treasurer
908 Galt Ave. Sunnyside 5412

REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday.

Men's Forum—Second Monday evenings, Channing Hall.

Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The Woman's Club offerings for February are of the type which enrich and linger in the minds of those attending the programs. The month opened well with an afternoon program when Dr. Bradley delivered one of his inimitable lectures on "Ibsen—His Life and Influence in the Theatre," thus commemorating the Ibsen Centennial. February 20 Dr. Elmer Williams will be the speaker. His subject will be "Crime."

In the Educational Dept. on Feb. 13, the subject of the morning was "The American Home" with Mrs. Ashley Green as chairman. After luncheon on this day the "Stunt Groups" were presented to an enthusiastic audience. It would take several columns for which we have not the space, to enumerate the fine witticism, cleverness and talent which made up this very original program. It was a "grand and glorious" success—for which the Woman's Club is justly famous!

The "Baked Ham Dinners" which occur on the third Thursday of each month, attract a goodly number. If everyone in the Peoples Church knew how delicious these dinners were they would make it a point to attend and—not only partake of a splendid dinner but of fellowship as well, for there is no better way to get acquainted with the people you see and sit with in service every Sunday, than to eat a good family dinner together, and chat informally with those around you.

Feb. 27 Mrs. J. W. Rankin will be chairman and the subject of the morning will be "American Citizenship — Its Duties and Privileges." After luncheon the Philanthropic Dept. will hold a meeting with Mrs. C. L. Roberts, chairman, when departmental reports will be read by the Secretary, Mrs. O. E. Foldvary; these are always interesting.

G. T. B.

THE TREE FAIRIES AWAKEN!

And now that February is here don't you have a different outlook? One carries the head a little higher and sniffs the chill air really expecting to find it balmy! In spite of raw wind and snow flurries February sun has a golden brilliancy and a quality of warmth that shines right down into the heart and awakens memories of Springtime and the aroma of sodden earth where young sprigs are peeping thru in the garden borders. It is the time when the Tree Fairies arouse from their winter's nap and poke the smouldering fires in the tree roots to warm up a bit; gradually the sap fountains begin to bubble and creep up—up—till it finally reaches the tips of the tree's fingers and then the bark loses its dull gray garb of winter and takes on a purplish green tone; and the Tree Fairies get very busy preparing the buds.

March may bluster and howl but so sure as April comes you will look out of your window one morning and—behold—a—miracle has happened over night—the trees are all beaded with tiny fresh green buds, one would never think they had been fashioned in the shortest month of the year! The Rose Bush Mothers are busy too cradling their wee rosebuds to gladden June time with their loveliness and make the air sweet in the long twilights.

The waves pounding the ice-bound beach beneath my windows sound cold and forbidding, but as I look out across the great expanse of water it is blue — blue as a summer sea, and just now the eastern sky has caught the rose and lavender tints tossed over from the sunset, more colorful than it has been for some time.

The days are growing perceptibly longer; night closes in with a high raw wind no matter how bright the day has been and

there is a penetrating cold that reminds one Winter has not passed—but—it is February!

Grace Thayer Bradley.

SPECIAL NOTICE

To Our Radio Friends:

Any one attending the Peoples Church via Radio who would like to receive a program of the Service of the current Sunday and thus follow the service, including the hymns (which are also printed on the program) may have the program mailed to them upon request, accompanied by any contribution to the Radio fund.

P. B.

THE UPTOWN PLAYERS

Three one act plays will be presented Feb. 28 by the Uptown Players, in Channing Hall. "For the Love of Pete" and "Cabbages" are screamingly funny. They will be directed by Miss Beatrice Jorden. These two plays will be sobered down by the third, "The Monkey's Paw," a melo-dramatic story in three scenes, which will be under the direction of Mr. James Griffin.

The Uptown Players are certainly an indefatigable and sincere group of workers worthy all the encouragement we can give them.

CHURCH NEWS

February always sees quite an exodus for the South of our Church family.

Mr. Elmer L. Rich, President of the Board of Trustees of the Peoples Church, is enjoying a holiday in Biloxi, Miss.

Mr. and Mrs. Ernest Heg of 5011 Kenmore Ave., are also staying in Biloxi before going to Florida. Their trip will extend later to Cuba.

Mr. and Mrs. C. K. Anderson are basking in the sunshine and sea breezes of Melbourne, Florida, where they say "the thermometer registers 80 degrees in the shade, where mocking birds are singing and every one is happy."

Mr. and Mrs. W. M. Stickney of 5200 Kenmore Ave., sailed from New York, Feb. 4 on the S. S. "Empress of Scotland" for a Mediterranean Cruise. Dr. Bradley received a wireless from them when one thousand miles out saying the weather was fine and all was well.

Word has just been received that Mr. W. J. Whyte, a member of our Board of Trustees, has been taken suddenly ill with pneumonia in New Jersey. Mrs. Whyte left immediately to go to his side. Mr. Whyte left for the east on a business trip only a week ago.

The following persons united with the church on the first Sunday in February:

Mrs. Alice I. Fifield, Buda, Ill.

Miss Edna Gustafson, 1322 Farwell Ave.

Mrs. Robert Herrling, 5631 Glenwood Ave.

Mrs. Mabel S. Johnsen, 1904 Ainslie St.

Mr. and Mrs. Harold Manning, 3600 Pine Grove Ave.

Mr. and Mrs. Max Mermillion, 4235 N. Paulina St.

Mrs. Verna M. Owen, 6151 Winthrop Ave.

Mr. Henry Francis Parks, 522 Belden Ave.

Dr. Bradley's engagements for January were as follows:

Jan. 1, Sermon, Peoples Church.

Jan. 8, Sermon, Peoples Church.

Jan. 8, Debate, Horace J. Bridges, Peoples Church.

Jan. 9, Sermon, Davenport, Ia.

Jan. 10, Radio Sermon, WOC Davenport.

Jan. 10, Sermon, Davenport Mission.

Jan. 11, Sermon, High School Chapel, Davenport.

Jan. 11, Radio Sermon, Davenport.

Jan. 12, Address, 16th Annual Banquet Peoples Church.
Jan. 14, Address, Isaac Walton Luncheon.
Jan. 15, Sermon, Peoples Church.
Jan. 16, Board of Trustees Peoples Church.
Jan. 17, Parent Teachers Association.
Jan. 19, Address Annual Banquet, Davenport, Iowa, Manufacturers' Association.
Jan. 20, Address, Association of Commerce.
Jan. 22, Sermon, Peoples Church.
Jan. 23, Address, Woman's Club.
Jan. 23, Meeting, Faculty Church School.
Jan. 24, Address, D. A. R.
Jan. 25, Address, Forum, Humboldt Blvd. Temple.
Jan. 26, Commencement Address, Woodrow Wilson High School.
Jan. 27, Meeting, Peoples Church Choir.
Jan. 29, Sermon, Peoples Church.
Jan. 30, Address, Dayton, Ohio.
Jan. 31, Address, Bloomington, Ill.

Jan. 11, Sermon, Davenport Mission.

Weddings

Jan. 6—Mr. Harry L. Brock and Miss Nellie Saxell.
Jan. 12—Mr. Harry L. Schmitz and Louise K. Gee.
Jan. 14—Mr. Ralph W. Horn and Margaret Ruth Racey.
Jan. 14—Mr. Edwin F. Fitch and Jessie Irene Noris.
Jan. 18—Mr. Harry J. King and Miss Grace A. Kleist.
Jan. 28—Mr. Albert J. Ellern and Miss Clara E. Sterling.

Funerals

Jan. 4—Charles M. Kittle, Fourth Presbyterian Church. Interment Rosehill.
Jan. 5—Mrs. Mary E. Snook, Batavia, Ill. Interment Sugar Grove Cemetery.
Jan. 14—Mrs. William Coates. Interment Acacia.
Jan. 17—Mrs. Amanda Engstrom. Interment Mt. Olive.
Jan. 20—Mrs. Olga A. Gentzel. Interment Rosehill.
Jan. 23—Mrs. Earl Mohney. Interment Acacia.
Jan. 26—Mr. Clarence Howell. Interment Rosehill.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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ANNOUNCEMENT

MADAME MINNIE HUDD-TRELOAR who returned to Chicago recently after a three months' absence abroad will accept a limited number of voice and piano students. An attractive six months' course in which she assures a mastery of rudiments in both branches demonstrating with her own voice placement and deep breathing will be given at a reduced price for the balance of the season.

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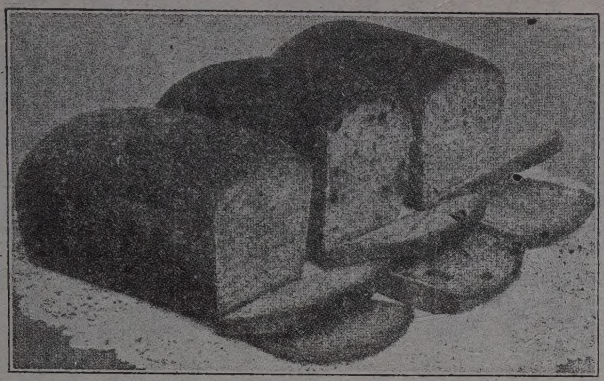

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